291 Although they go entirely naked, they carefully avoid any
841 postures which might appear indecent, and this to such an extent that no one notices it when they go through those trying periods peculiar to their sex.

152 I shall now relate one of the instances of jealousy, for I be-
593 lieve that such first-hand episodes provide a more vivid picture of the uses, customs and feelings of a people than any general description might do.

The Indian girl Sebastiana, already referred to above, was married in Acupari. One day a young man came to her and said: "Leave your husband, who is not a good hunter, and come with me to another village." At that very moment the husband ap-
[684] peared, came to her, and asked her what the young man had said. The girl, embarrassed, did not know what to answer, and her husband seized a bow and chastised her severely. Yet [114] this couple were always close and loved each other, until the unfortunate circumstances which threatened her mother forced Sebastiana to flee Acupari, leaving her husband behind.

355 Families are very united; fathers and mothers alike are ex-
593 tremely fond of their children, and will face the greatest dangers to help and protect them.

I have seen sick children treated with the greatest care and dedication in the large village houses.

619 When a Mundurucu mentions another member of his tribe, he always uses the same expression -- "a kinsman of ours" -- to distinguish him from members of other tribes.

When these barbarians happen to meet outside their villages, in the midst of a forest or on the banks of a stream, they easily recognize each other by the paintings and tattoo marks peculiar to their tribe.

302 Mundurucu body painting is a remarkable thing. The designs are traced with great skill by consummate artists.

[531] On the face and chest, numerous lozenges are drawn to perfection. The back part of the body is covered with parallel lines from the neck nearly down to the heels; the breasts, the buttocks, and the female sexual parts are painted with fanciful designs which are identical for members of the same sex.

2: Kruse M-5 (no date) 1934
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609 Madeira and the Xingú are not *pariwat* to the Tapajós Mundurucú; they are *bari'pnyc*, "relatives", as explained previously.

The Brazilians are called Baracereru. They are held in esteem, as are also the Parowat, the inhabitants of Belém do Pará, and the Biudecaneruwat, the inhabitants of the capital. The "Cearenser" [people of Ceara ?], the Carawat, known as "Messerhelden" have a bad reputation. The *judeu'nye*, the Jews, are hated, as having [731] treated the Mundurucú very badly; after a certain Jew brought in measles on the Cururu and the Barra in 1826, starting an epidemic to which a large number of Mundurucú and Apaicá fell victims, friendship became definitely a thing of the past.

Some Notes on General Culture

241 The basis of the economic life of the Mundurucú is hoe culture. They maintain that formerly manioc and all other domesticated plants were unknown among them and that they used to obtain their food supply solely through hunting and through gathering [411] wild fruits. In their hunting they use arrows made of single [231] pieces of wood. The Mundurucú never kills his domestic animals, [223] but he will partake of such meat if another has it at hand. The 261 wild fruits are gathered by the women. Shortage of food can easily prevail, but is not the rule. If meat and fish are lacking, there are wild fruits and the products of the gardens. For the rest, the Mundurucú endures enforced fast with stoic patience without indulging in futile complaints.

342 The Mundurucú remember well the time when they used huts with conical roofs. These huts have now been superseded by quadrangular ones with the corners almost always rounded off.

776 The Mundurucú have a very clear and sharply defined belief in a Supreme Being. He is called Karusakaibè, and appears to have been a historical personage. He is prayed to; I have gathered a collection of such prayers. More about him will appear infra.

562 More too will be said below about social organization as it prevails among the Mundurucú, which topic is a chief one of the present paper. The foregoing summary data are given merely as a background. As regards social organization we may however premise here that the man holds a position of predominance among the Mundurucú. Nevertheless the woman is decidedly respected.

[855] On the part of both man and woman, love for the child is marked.

[See errata sheet, Category 116, p.57—A.—Analyst]

000 the village. The children were reared in a stable group
855 that provided a large degree of emotional and economic security. The Mundurucú were and are devoted parents, and there was great affection between parents and children. However, the sudden death of both parents would have caused no great change in the social and economic life of the child.

Marriage

584 Marriages were sometimes arranged for the children by the parents when the children were still very young. Most of these arrangements were made between brothers and sisters for their children and were within the pattern of inter-moiety, cross-cousin marriage. The parents of either the boy or girl could take the initiative. In many cases, a young man who had developed a desire for a girl either asked her father and mother for her directly or used the intermediary of his own parents or older relatives. There was no gift exchange or bride price or service involved. If
585 the match was found suitable by both families, the young man
591 merely moved to the girl's village and took up residence in the men's house there. If he married a girl of his own village, as was often the case, he merely changed his household affiliation. He had socially recognized sexual rights to her and became a part of the economy of her household.
[836] In most cases, the man and woman had entered into sexual relations with each other before the marriage. If the young man had lived in the same village as his wife, the social recognition of the bond caused little change in the life of the couple or their families. The man began to bring

12: Murphy E-5 (1952-1953) 1960
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Husband and wife occa-
594 sionally go to the gardens for the ostensible purpose of
[833] digging yams, but the true purpose of these occasions is almost invariably amorous. Each man is, however, responsible for providing his own family with those neeessities of life that must be obtained in trade. A good husband clothes
[581] his wife and children, provides them with trinkets, and buys tools. These items are occasionally provided for other members of the extended family, especially unmarried women and their children, but it is recognized that a man's primary responsibilities in these matters are to his own wife and children. The individualizing tendency of rubber production and trade, is thus an important factor in distinguishing the nuclear family as a social unit. Otherwise, the organization of village and household activities and the ease of divorce make it quite weak.

593 The Mundurucú are devoted parents and bestow a great deal of affection and attention on their offspring. How-
● [855] ever, children are frequently placed in the care of the mother's sisters or mother, or left with a young girl of the household when the mother is busy or out of the village. The children, like children in most societies with extended
[866] families, derive security from a number of persons and may place dependency on a wide range of people.

857 The roles of boys and girls among the Mundurucú an-
868 ticipate their future positions in life. Girls begin to join in the work of the females at an early age, starting with baby tending and later helping in farinha manufacture. They accordingly tend to spend much time in and around their houses and are gradually incorporated into the economy of the matrilocal extended family, in which presumably they will also spend their adult life.

[562] The boys, on the other hand, are given the greatest freedom. They wander from house to house and play in the village or in the neighboring savannah and under-